REPORTS

OF

ANGLICAN – LUTHERAN RELATIONS IN AFRICA

Report of the All Africa Anglican – Lutheran Commission
Nairobi, Kenya, 1 – 4 April 2001

Report of the Interim Committee of the African Anglican – Lutheran Consultation
Harare, Zimbabwe, 9 – 12 March 1999

Report of the African Anglican – Lutheran Consultation
Kempton Park, Johannesburg, RSA, 17 – 18 December 1997

Report of the Second Anglican – Lutheran Consultation in Africa
Johannesburg, RSA, 4 – 9 February 1993

Minutes of the Anglican – Lutheran Continuing Committee
University of Zimbabwe, 10 – 12 June 1994

Minutes of the Anglican – Lutheran Consultation of Ecclesiology
Harare, Zimbabwe, 3 – 7 February 1992

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The All Africa Anglican-Lutheran Commission
Nairobi, Kenya, 1-4 April 2001
REPORT

BACKGROUND TO THE FORMATION OF THE COMMISSION

1. The developments that led to the formation of the All Africa Anglican-Lutheran Commission had their beginning in the two Africa Anglican-Lutheran consultations held in Harare 1992 and in Johannesburg 1993. Both of these events were sponsored by the Anglican Communion and the Lutheran World Federation and were considered to be part of the work of the Anglican-Lutheran International Commission (ALIC). The outcome of these events shows a high degree of consistency, both in terms of principles and in terms of outlook and purpose. The reports from these two meetings are in many ways foundational for the later development.

2. In 1997 a consultation in Johannesburg brought together a number of church leaders to discuss how progress could be made, building on the agreed basis and goals. The consultation prepared a report which makes reference to various Anglican-Lutheran international agreements forming the wider framework of the African project. The decision was made to establish an Interim Commission that would lay the foundation for the full Commission.

3. The Interim Commission met in Harare in 1999 and carried out an overall analysis of the situation and assessed the various strengths and weaknesses inherent in the churches and their religious and social contexts which need to be taken seriously in the continued process. The Interim Commission's report, in substance, drew lines back to 1992 and 1993. One concrete proposal was to seek the establishment of an African office to implement the Anglican-Lutheran dialogue in the continent.

4. The Anglican-Lutheran dialogue in Africa, as reflected in its various reports, has been stimulated by the international ecumenical developments between Anglicans and Lutherans, particularly through the work of ALIC. But it has not simply imported ecumenical achievements that have been reached abroad. The African project has from the beginning had the African context as its specific framework. The tough realities that impact on the daily life of the churches have been central in these discussions. Anglicans and Lutherans in Africa are convinced that it is in taking these realities into account in a common, ecumenical way, that the churches will be strengthened, both in service and in witness to Christian unity.

5. An important point that has been asserted several times in the previous stages of the project, is that both Anglicans and Lutherans belong to the One, Holy, Catholic and Apostolic Church, which we confess in the Nicene Creed. As a consequence, and as there is essentially only one ecumenical movement, an issue at stake in this bilateral dialogue is not only how this particular dialogue can contribute to a closer communion between the churches involved, but also how it can serve the wider cause of Christian unity. The question must be kept alive, therefore, how the positive developments taking place between Anglicans and Lutherans in Africa can contribute to Christian unity in Africa and indeed in the world at large.

6. The African Anglican-Lutheran developments were presented and discussed at the meeting of the Anglican-Lutheran International Working Group (ALIWG) which took place in Iceland 23-28 March 2001. Bishops Sebastian Bakare and Ambrose Moyo were both present and

gave a presentation of the African Anglican-Lutheran dialogue, with particular reference to the Harare 1999 Report. The International Working Group heard the report with great interest - not least because it represents significant new perspectives in a regional ecumenical dialogue.

THE INAUGURAL MEETING OF THE COMMISSION

7. The first official meeting of the All Africa Anglican-Lutheran Commission was held at the Panafric Hotel, Nairobi, Kenya, during the above-mentioned days. It was a time to affirm together once more the direction of the dialogue, to receive and study reports of the various developments pertaining to Anglican–Lutheran unity in Africa and to determine how best to move ahead with this ecumenical project. The members drafted and committed the commission to a plan of action.

8. The Commission clarified the various expectations held in the midst of the complexity of the African context. It sought to *formulate, analyse and synchronise the different expectations* - in view of reaching the best possible coordinated action in the time ahead. It did not shun difficult questions. It is aware that many obstacles need to be overcome in this project as in all ecumenical endeavours.

9. The Commission found that there is already active cooperation between Anglicans and Lutherans in Malawi, Zimbabwe, Tanzania and South Africa. Convinced that this cooperation is in line with the prayer of our Lord that we may all be one (John 17), the Commission proposes:

   a) that in countries where Anglican-Lutheran cooperation is already experienced this should be intensified and nurtured towards official relationships of communion;

   b) that in countries where Anglicans and Lutherans coexist but where there are no bilateral relationships between the two churches, that immediate contact be encouraged between the appropriate authorities at the national level to consider ways of cooperation;

   c) that in both these cases, the following steps be taken by the churches involved:

      (i) to undertake education at grass-roots level to bring about knowledge and understanding of each church as to history, liturgy, doctrine, church order and polity;

      (ii) to exchange visits, extend mutual invitations to each other's synods, hold discussions, and engage in other forms of getting to know each other;

      (iii) to plan and carry out together joint theological education, lay training, women's and children's programs as a way of deepening cooperation between the two churches;

      (iv) to take action in these matters at provincial / synodical level at the appropriate time.

We prayerfully commit our work to our respective churches in Africa, asking that God guide the reflection, deliberations and actions ahead - in Jesus Christ, by the Holy Spirit.

The Rt Revd Dr Sebastian Bakare
Anglican Co-Chair

The Rt Revd Dr Ambrose Moyo
Lutheran Co-Chair

Commission Members - Anglican

The Rt Revd Dr Sebastian Bakare, Church of the Province of Central Africa (Co-Chair)

The Most Revd Donald Mtetemela, Anglican Church of Tanzania (represented at the Nairobi meeting by the Rt Revd Simon Elilekia Makundi)

Dr Denise Ackerman, Church of the Province of Southern Africa (represented at the Nairobi meeting by the Revd Peter Monageng)

The Rt Revd Moses Njeru Njue, Anglican Church of Kenya

The Rt Revd Kobina Adduah Quashie, Church of the Province of West Africa

The Rt Revd Josiah Idowu-Fearon, The Church of Nigeria - Anglican Communion (unable to attend the Nairobi meeting)

Staff: The Revd Canon David Hamid, Anglican Communion Office

Commission Members - Lutheran

Bishop Dr Ambrose Moyo, The Evangelical Lutheran Church in Zimbabwe (Co-Chair)

Mrs. Amarech Getachew, The Ethopian Evangelical Church Mekane Yesus (LUCCEA)

Bishop Dr Samson Mushemba, The Evangelical Lutheran Church in Tanzania (LUCCEA) (unable to attend the Nairobi meeting)

The Revd Dr Thomas Nyiwe, The Evangelical Lutheran Church of Cameroon (LUCWA) (unable to attend the Nairobi meeting - visa not obtained)

The Revd Edward R. Ishaya, The Lutheran Church of Nigeria (LUCWA)

(unable to attend the Nairobi meeting - visa not obtained)

The Revd Elfrieda Katjezumo, The Evangelical Lutheran Church in the Republic of Namibia (LUCSA) - (unable to attend the Nairobi meeting)

Bishop Dr Ndanganeni Petrus Phaswana, The Evangelical Lutheran Church in Southern Africa (LUCSA)

Staff: The Revd Sven Oppegaard, The Lutheran World Federation

Mr Muloko Kongolo, LWF Regional Office Manager

LUCCEA = Lutheran Communion in Central and Eastern Africa
LUCWA = Lutheran Communion in Western Africa
LUCSA = Lutheran Communion in Southern Africa

REPORT OF THE INTERIM COMMITTEE OF THE AFRICAN ANGLICAN-LUTHERAN CONSULTATION

HARARE, 9 - 12 MARCH 1999

Preamble

The background to this meeting lies in four previous consultations between Anglicans and Lutherans: the first took place in Harare in 1992 when an African Anglican/Lutheran Consultation on Ecclesiology took place; a second meeting was held in February 1993 in Johannesburg; a third gathering continued its work in Harare, June 1994 to review progress to date; and lastly, a meeting in Johannesburg December 1997, to review the current state of Anglican-Lutheran International Commission and undertake an update of the state of relations between our two communions in our respective countries in Africa. This last meeting produced a Report which spelt out the following: the goal; elements towards a declaration of mutual recognition; commitments to further steps towards full communion; and proposals for immediate joint actions.

This Johannesburg 1997 Consultation named an interim committee to carry forward the Preparatory work and mandate for a Pan-African Committee to meet later in 1999, The members of the interim Committee are as follows-, Co-Chairs: Bishop Ambrose Moyo (Lutheran) and Canon Sebastian Bakare (Anglican); Mrs. Faith Lugazia (Lutheran), Prof. Denise Ackermann (Anglican); Rev. Edward Ishaya (Lutheran); Bishop Donald Mtetemela (Anglican). It was this Report and the mandate it gave to the Interim Committee which serves as the basis for our present deliberations as we gather in Harare in March 1999,

The core objectives of the Interim Committee are

1. To pave the way for the formation of the Pan-African Anglican/Lutheran Commission.
2. To prepare for the first meeting of the Pan-African Commission by identifying core issues which arise from the goal of full communion and visible unity and by proposing strategies to implement them.
3. To propose the terms of reference and name members to serve on the Commission, in consultation with Anglican Consultation Council and the Lutheran World Federation.

DEFINING AN AFRICAN VISION

The vision which guides our deliberations is that of a united African Church with an African identity, in which Anglicans and Lutherans are in full communion and visible unity with one another. We look forward to a unique liturgical unity so that we may worship God as one church. We hope for a spirit of generosity which will accommodate our cultural and regional differences, so that we can celebrate our God-given diversity. We commit ourselves to the proclamation and teaching of the Gospel as our primary task. We hope to foster ecumenical fellowship throughout all levels of our Churches and to be steadfast in the tasks of evangelism, mission and social activism as imperatives of the Gospel of our Lord and Saviour, Jesus Christ.

AGENDA FOR THE COMMISSION

In obedience to the prayer of our Lord that his Church be One (John 17) and inspired by the above vision, we suggest that the Commission commits itself to devising and facilitating a practical programme and Plan of Action which will foster the achievement of visible unity between Anglicans and Lutherans in a united African Church which is relevant, contextual and committed to the preaching and teaching of the Gospel of Christ.

As basis for our broad agenda the meeting proposed the following, objectives:

- United worship and witness
- Effective community service
- Mission and evangelism
- Theological education and ministerial formation
- Christian education and nurturing
- Sharing of pastoral resources
- Ensuring effective reception at all levels of our churches

THE PROCESS

With this vision and these objectives before us we set about evaluating our strengths and our weaknesses both as Lutherans and Anglicans in a frank and open manner in order to set the tone of our deliberations.

STRENGTHS

- We have a history of accepting one another
- We have a basic common liturgical structure for our worship - word and sacrament
- Both traditions have a commitment to social justice, service and development (health care, education and a diaconal ministry)
- There is a common commitment to ecumenism
- A vibrant worship and spirituality already exists in both churches
- An openness to the reality of diversity
- We recognize regional autonomy in our structures
- Commitment to mission and evangelism at the grassroots level

WEAKNESS

- Over dependence on our historical mission partners
- Inherited expensive and unsustainable structures
- Inability to deal with gender issues thoroughly and constructively
- Insufficient wrestling with and understanding, of the relationship between money and power
- Insufficient understanding of the relationship between office and power: African traditional understanding of chieftainship / Bishop
- Reluctance to recognize the transforming and redeeming power of Christ in African culture
- Failure to respond pastorally on issues such as violence against women, human sexuality, HIV/AIDS

CONTEXTUAL CRALLENGES

We also identified particular challenges, threats and opportunities in our context at this time in the history of our continent, as we seek to live out our vision of a united church.

Threats

- Opposition from reactionary elements in our communion
- Corruption and absence of accountability in conduct and systems
- Tension between culture and gospel, ethnic conflicts, war and poverty
- Protecting vested interests and an tendency to be self-serving instead of embracing the imperative of unity
- Corrupting power of money
- Party political alliances of the clergy

Challenges

- To encourage a spirituality of hope in a fraught context which is based on the inviolable dignity and worth of every created being
- To redistribute and share our material resources
- To provide a model for reconciliation, unity and healing in our contexts that know war and conflict
- To provide prophetic and pastoral guidance to national leaders
- To provide a moral and ethical framework for our societies
- To identify specific needs in our different contexts where the voice of the church needs to be heard loudly and clearly, e.g. violence against women and children, HIV/AIDS, international debt, and the proliferation of weapons.

PROGRAMME OF ACTION FOR THE COMMISSION

The issues raised above set the scene for the Commission's work, provide guidelines for a Programme of Action to achieve our vision. We recommend that the Commission consider the following suggestions as a basis for a structured Programme of Action.

1. That a Pan-African meeting of Lutheran and Anglican bishops takes place to discuss the implementation of the Programme of Action for visible unity.

2. That sub-regional meetings of church leaders, pastors, theologians, educators and representatives of women and youth take place to facilitate reception of the Programme of Action at all levels of the church.

3. That the Commission's work take place around the following four Working Committees:
   a) A Working Committee to revise hymnals and propose a common liturgy
   b) A Working Committee to investigate and promote joint theological training programmes
   c) A Working Committee to explore the constitutional framework for a united church (canon law and episcopacy)
   d) A Working Committee to oversee and facilitate the reception of the programmes which are devised to carry out the vision of visible unity between Anglicans and Lutherans (study materials, booklets, bibles studies)

4. The establishment of an African desk with an appointed officer to undertake the task of promoting, overseeing, facilitating and implementing the Programme of Action for African Anglican/Lutheran unity.

PROPOSAL TO ESTABLISH THE AFRICA OFFICE OF ANGLICAN/LUTHERAN COORDINATION

RATIONALE/MOTIVATION

That the process should be driven from the Continent so as to ensure both ownership and meaningful participation

REQUIREMENTS

Must have a sound theological background.
Ecumenical experience and background
Must be familiar and conversant with the historical background and context of the two families and generally be conversant with African politics
Effective communication skills with access to the necessary technological infrastructure
Sound management and interpersonal experience
Familiarity with background documents at international level of processes towards unity of the two churches.
Must be able and willing to travel extensively
Must be endorsed by the respective leaders of the two families

TASKS

The Key Performance Areas for the Position will consist of the following:

Liaise with the Anglican and Lutheran Churches in Africa and the Anglican Consultative Council and Lutheran World Federation
To conscientize, motivate, encourage
Facilitate the production and dissemination of material to promote discussions and debate, popular education
Design and conduct training seminars for various stake-holders
To serve as secretary, spokesperson and official representative of the Commission, in gatherings of Church Unity.
To coordinate Working Groups of the Commission.
To prepare Annual Budgets for the Office for approval by the Commission

ACCOUNTABILITY STRUCTURE

To report periodically and annually to the Commission
On a day-to-day basis to report to the Co-Chairs of the Commission

DURATION OF CONTRACT

The contract to be for a period of three years with a possibility of extension for a further two years provided that a probation period of one year is served.

LOCATION OF OFFICE

Harare, Johannesburg

Report of the African Anglican-Lutheran Consultation
Kempton Park, Johannesburg, RSA,
17-18 December 1997

1. Preamble

1.1. The consultation, convened by the Anglican Consultative Council and the Lutheran World Federation, brought together ten Anglicans and ten Lutherans at the Kempton Park Conference Centre, Johannesburg for two days. The meeting was co-chaired by (Lutheran) Bishop Ambrose Moyo and (Anglican) Canon Sebastian Bakare. The Secretaries General of the two Communions Dr Ishmael Noko and Canon John Peterson were present throughout the meeting.

1.2. The agenda included a review of *The Hanover Report* of the Anglican-Lutheran International Commission on "The Diaconate as Ecumenical Opportunity," and an update on the state of Anglican-Lutheran relations in the countries represented.

1.3. Since 1992, Anglicans and Lutherans in Africa have had several meetings to consider theological matters and to reflect on reports of the International Commission:

1.3.1. In Harare in February 1992, an African Anglican-Lutheran Consultation on Ecclesiology brought together 26 persons from across the continent. Using *The Niagara Report* as a starting point, the consultation affirmed the basic "ecclesiology of communion rooted in the triune God and with one another, the church as the body of Christ making present Christ in the world, and the church as the people of God." Such an ecclesiological agreement was seen to demand a search for "authentic African ecclesial structures that not only foster the church's mission but also make for properly constituted authority for pastoral leadership, co-ordination and oversight, coupled with mutual responsibility, accountability and transparency at all levels." It was affirmed at the consultation that the development of an authentic African ecclesiology must be done in the context of the universal church.

1.3.2. A second African Anglican-Lutheran Consultation on Ecclesiology was held in February 1993 in Johannesburg with the participation of 40 persons, including members of the Anglican-Lutheran International Commission (ALIC). This consultation affirmed the goal of the quest for unity as "full communion" as formulated by the *Cold Ash Report* and reaffirmed the basic ecclesiology as set out in *The Niagara Report* and the

report of the Harare Consultation. Four specific areas of concern were addressed in depth: Christ's mission to all in the African context; the partnership of women and men in the church; African patterns for leadership and their implications for church leadership and structures; and Anglican-Lutheran constitutional relations in terms of a case study from Namibia. Resulting from the discussion were ten commitments:

- To address the issue of power and the exercise of authority within the church and society.
- To actions for justice in African societies.
- To deepen understanding of the relationship between gospel and African culture and religion.
- To explore new structures and styles of leadership.
- To affirm the mutual partnership of women and men in the communion of the church.
- To an inclusive ministry in the church
- To break the silence in the face of women's pain and suffering.
- To a relevant and vibrant spirituality for the people of God in Africa.
- To eucharistic hospitality between Anglican and Lutheran churches.
- To joint Anglican-Lutheran projects.

A series of practical suggestions also emerged from this consultation. Some dealt with relationships at the level of congregational life such as mixed marriages and the "interchangeability" of godparents at baptism. Other suggestions had more far-reaching implications, such as the encouragement of mutual participation in the consecration of bishops.

1.3.3. A meeting of the African Anglican-Lutheran Continuation Committee was held in Zimbabwe in June 1994. Progress reports were received from South Africa, Namibia, Tanzania, Zambia and Zimbabwe. Although there were instances of local joint worship and co-operation, and some national Anglican-Lutheran contact in some countries, it was recognised that growth in Anglican-Lutheran relations need to be promoted more by provincial synods and assemblies. Out of this continuation committee came the recommendation of an All African Anglican-Lutheran Consultation

1.4. The consultation affirms the Johannesburg Declaration (1993) which is appended to this report.

2. The Goal

2.1. We, Anglicans and Lutherans from Botswana, Kenya, Malawi, Namibia, Nigeria, South Africa, Tanzania and Zimbabwe, growing together and in some cases already sharing a high degree of co-operation, common experience and communion, seek to manifest as fully as possible the oneness of the Church of Jesus Christ, and to strive for a full, visible unity. We acknowledge that an important stage along the way to this visible unity will be a relationship of **"full** communion" between our churches, as described in the Cold Ash Report from 1983.[1]

2.2. While all attempts to describe the full, visible unity of the Church will be provisional in its present broken and divided state, we recognize the main elements involved as they are described in the Meissen Report from 1992.[2]

2.3 The consultation strongly affirms the pastoral and diaconal dimensions to the Church's life which must be central to the life of a visibly united church in the African context. These emphases were drawn out in the Johannesburg declaration, and are here reaffirmed as being necessary and integral to an agreed Anglican-Lutheran relationship of communion.

3. Elements in a Declaration of Full Communion

This consultation proposes that the elements in an agreement of full communion between Anglicans and Lutherans in Africa be carefully studied and discussed in the years ahead.[3]

4. Commitments to further specific steps towards full communion

This consultation proposes that the specific steps towards establishing full communion be an integral part of the continued dialogue.[4]

5. Proposals for Immediate Practical Co-operation

This consultation reaffirms the practical suggestions of the Johannesburg Declaration and proposes closer co-operation now in the following areas:

5.1. **Joint Activities:**

That Anglicans and Lutherans commit to sharing a deeper common life and mission, and pledge to take all possible steps to collaborate in:

- Joint diaconia, pastoral work and mission.
- Joint youth and children's ministries
- Joint women's ministries
- Addressing issues of poverty and injustice

5.2. **Joint Meetings:**

5.2.1. That Lutheran and Anglican clergy meet together to study the African agreements to date, the Niagara Report, the Hanover Report and other relevant documents for Anglican-Lutheran relations.

5.2.2. That Anglican and Lutheran bishops meet regularly for prayer, reflection and consultation, demonstrating commitment to joint exercise of oversight.

5.2.3. That Anglicans and Lutherans encourage regular meetings of clergy and laity, which can be opportunities for prayer and retreat, mutual support, joint study and planning, and action on pastoral and justice issues.

5.2.4. We recommend that such meetings be held at parochial, diocesan, national, regional and continental levels, with maximum co-ordination and communication between these levels.

5.3. **Joint Decision Making:**

That Anglicans and Lutherans commit themselves to mutual invitation of church leaders, clergy and laity to synods and decision-making meetings.

5.4. **Joint training**:

5.4.1. That Anglicans and Lutherans promote joint training of laity, clergy and bishops.

5.4.2. That Anglicans and Lutherans encourage the inclusion of the study of the confessional statements and foundational documents of the other church, as well as the relevant ecumenical statements in the theological programmes of both churches.

5.4.3. That Anglicans and Lutherans explore ways to promote exchanges of theological students and seminary professors.

5.5. **Reception**

That Anglicans and Lutherans encourage the reception at every level of the churches' life of the agreements stated in the Johannesburg, and Harare reports, the Baptism, Eucharist and Ministry report of the World Council of Churches, the Niagara Report, the Hanover Report and other international Anglican-Lutheran agreed statements.

5.6. **Wider Ecumenical Relations**

5.6.1. That Anglicans and Lutherans affirm and continue our participation in national councils of churches and in the All Africa Conference of Churches.

5.6.2. That Anglicans and Lutherans affirm and continue our conversations and dialogues with other communions in Africa, recognising the unity of the ecumenical movement.

5.6.3. That Anglicans and Lutherans in Africa support the deepening relationships within and between our two world communions and support efforts towards closer communion between Anglican and Lutheran churches in other regions.

5.7. **Resolving Pastoral Problems**

That Anglicans and Lutherans commit themselves to maximum consultation with the partner church when issues arise related to the transfer or movement of clergy from one church to another.

6. The way forward

This consultation resolves to work towards the formation of a Pan-African Anglican-Lutheran Commission:

6.1. To work towards the goal of full communion between the Anglican and Lutheran churches in Africa, paying attention to:

6.1.1. providing continuity to the work in Africa, and to providing for regular communication and consultation with ACC and LWF

6.1.2. established Communion procedures for consultation and feedback related to joint proposals, including consultation with the Council of Anglican Primates in Africa and the Lutheran Church Leaders' Meeting.

6.1.3. ensuring that things happen in our churches, countries, dioceses, Provinces, regions, and continent.

6.1.4. planning strategies that are appropriate to our different starting points and rates of progress, recognising that relations between Anglicans and Lutherans are in different stages of development. Appropriate contacts must be made to encourage relationships in countries and regions where Anglicans and Lutherans have not been engaged in discussion and dialogue to date.

6.1.5. promoting the sharing of experiences from different countries and regions, for mutual encouragement and enhancing of progress in growth towards full communion and visible unity.

6.2. This consultation resolves to name an Interim Committee to carry forward the preparatory work and mandate for the Commission:

6.2.1. To seek approval from Anglican and Lutheran Churches in Africa for the formation of the Commission, and for naming the members of the same, in consultation with the ACC and the LWF.

6.2.2. To prepare for a first meeting of the Pan African Commission in 1999, if at all possible.

6.2.3. The members of the interim committee named by this consultation are: Bishop Ambrose Moyo, Revd Edward Ishaya, Mrs Faith Lugazia (Lutheran), and:
Bishop Donald Mtetemela, Canon Sebastian Bakare, Dr Denise Ackermann (Anglican).

NOTES:

The following notes are included as reference to exisiting material from Anglican - Lutheran dialogues and as possible guiding elements pertaining to the relevant points in the continued process.

1. Concerning "full communion" we refer to the interpretation contained in the *Cold Ash Report* which was reaffirmed in the Johannesburg 1993 Consultation:

By full communion we here understand a relationship between two distinct churches or communions. Each maintains its own autonomy and recognises the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith:

Subject to such safeguards as ecclesial discipline may properly require, members of one body may receive the sacraments of the other;
Subject to local invitation, bishops of one church may take part in the consecration of the bishops of the other, thus acknowledging the duty of mutual care and concern;
Subject to church regulation, a bishop, pastor/priest or deacon of one ecclesial body may exercise liturgical functions in a congregation of the other body if invited to do so and also, when requested, pastoral care of the other's members;
It is also a necessary addition and complement that there should be recognised organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service.

To be in full communion means that churches become interdependent while remaining autonomous. One is not elevated to be the judge of the other nor can it remain insensitive to the other; neither is each body committed to every secondary feature of the

tradition of the other. Thus the corporate strength of the churches is enhanced in love, and an isolated independence is restrained.

Full communion carries implications which go beyond sharing the same eucharist. The eucharist is a common meal, and to share in it together has implications for a sharing of life and of common concerns for the mission of the Church.

To be in full communion implies a community of life, an exchange and a commitment to one another in respect of major decisions on questions of faith, order, and morals. It implies, where churches are in the same geographical area, common worship, study, witness, evangelism, and promotion of justice, peace and love. It may lead to a uniting of ecclesial bodies if they are, or come to be, immediately adjacent in the same geographical area. This should not imply the suppressing of ethnic, cultural or ecclesial characteristics of traditions which may in fact be maintained and developed by diverse institutions within one communion.

(Anglican-Lutheran Relations. A report of the Anglican-Lutheran Joint Working Group, Cold Ash, Berkshire, England, 28 November-3 December 1983, ACC/LWF, 1983, paragraphs 25-27.)

2. **The Meissen Report mentions the following elements as belonging to visible unity:**

a. *A common confession of the apostolic faith in word and life. That one faith has to be confessed together, locally and universally, so that God's reconciling purpose is everywhere shown forth. Living this apostolic faith together the Church helps the world to attain its proper destiny.*

b. *The sharing of one baptism, the celebrating of one eucharist and the service of a reconciled, common ministry. This common participation in one baptism, one eucharist and one ministry unites "all in each place" with "all in every place" within the whole communion of saints. The whole Church is present in every celebration of the eucharist, thus uniting the local and the universal Church. Through the visible communion the healing and uniting power of the Triune God is made evident amidst the divisions of humankind.*

c. *Bonds of communion which enable the Church at every level to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, to share goods and to bear effective witness in the world. The bonds of communion will possess personal, collegial and communal aspects. At every level they are outward and visible signs of the communion between persons who, through their baptism and eucharistic fellowship, are drawn into the fellowship of the Triune God.*

(*The Meissen Common Statement. On the Way to Visible Unity.* CCU Occasional Paper No. 2, CCU (1992), paragraph 8.)

3. **The following elements are relevant for consideration as parts of an agreement of full communion:**

a. Lutherans and Anglicans acknowledge one another's churches as churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God.

b. Lutherans and Anglicans acknowledge that in our churches the Word of God is authentically preached and the sacraments of baptism and eucharist are duly administered.

c. Lutherans and Anglicans acknowledge that both our churches share in the common confession of the apostolic faith witnessed to in the Niceno-Constantinopolitan and Apostles' Creeds.

d. Lutherans and Anglicans accept each other's members as members of the Church of Jesus Christ, by virtue of their baptism, and accept as confirmed members those who have received the rite of confirmation according to the tradition of the other church. This would imply the acceptance, without further rite of passage, of the transfer of members between our churches.

e. Lutherans and Anglicans accept members of either church as appropriate sponsors or godparents at baptism.

f. Lutherans and Anglicans recognise the existing practice of eucharistic hospitality in many parishes of our churches, and take steps to officially invite members of the other church to receive Holy Communion according to their respective rites. We encourage the members of both churches to accept the eucharistic hospitality extended to them as an expression of their unity with one another in the One Body of Christ.

g. Lutherans and Anglicans affirm the agreements in the Hanover Report *The Diaconate as Ecumenical Opportunity* and embrace the challenges in the report, recognising and lifting up the diaconal ministry which exists in our churches.

h. Lutherans and Anglicans acknowledge the ordained ministries of each other's churches as given by God and as instruments of his grace by which our churches are served and built up. This acknowledgement is based on our common acceptance of the statements concerning the threefold ministry as described in the Faith and Order document Baptism, Eucharist and Ministry as being consonant with our own understanding. Anglicans and Lutherans are committed to this three-fold pattern for both churches

i. Lutherans and Anglicans rejoice in the ways God's faithfulness been manifested in our respective churches. We receive and cultivate the faithfulness of God evident in the historic episcopate. We recognise and praise for his faithfulness in preserving the apostolic mission and continuity of the Church where the historic succession in the episcopate has been broken. We intend to take the necessary steps to enter into full communion, to create a single eucharistic community, to engage in fully shared mission and thus to prepare for what structural implications may emerge.

(Wording based on *The Niagara Report,* para 97.)

4. **The following steps can be considered as relevant toward establishing an agreement of full communion:**

Lutheran Churches can make the following changes in current practice, as follows:

a. All persons who exercise an ordained ministry of *episcope* should receive the title of bishop or suffragan bishop.(*The Niagara Report,* para 89.

b. Because Lutherans understand the office of bishop as pastoral, constitutions should be

revised so that bishops are elected to the same tenure of office as are congregational pastors, chaplains, and other pastoral ministers in the Church. That is, they should be elected and called until such time as death, retirement, or resignation terminate their incumbency. This may mean that Churches will also want to revise the procedures for identifying and nominating candidates for election to the ministry of bishop so that God's gifts of leadership and governance (1 Cor. 12.28) are properly recognised and called to office. Where appropriate, bishops and Churches should also establish and welcome structures for collegial and periodic review with the purpose of evaluating and improving the bishop's ministry. (*The Niagara Report,* para 90)

c. In accordance with the canons of the Council of Nicaea the rites of installation for bishops should be revised so that there is a laying on of hands by at least three bishops. The involvement of three bishops in the installation of a bishop is the liturgical form by which the Church recognises that the bishop serves the local or regional church through ties of collegiality which are links to the universal Church. Such participation of three bishops should express liturgically the fact that genuine consultation among bishops on the faith and life of the Church is expected in structure and practice. If we are in full communion with each other, one or more of the bishops at a Lutheran installation should be from a Church in the Anglican Communion. Lutherans can invite such participation by Anglican bishops for two reasons. First, in recognising and acknowledging 'the full authenticity of the existing ministries of Lutheran churches' Anglicans join Lutherans in affirming that bishops have authority only through the gospel and thus serve the identity and unity of the Church given by the pure preaching of the gospel and the administration of the sacraments. Second, Lutherans have confessionally and historically recognised that the historic episcopate is a valuable symbol of unity and continuity in the Church. Such participation of Anglican bishop must be a symbol for mandatory mutual consultation and real interaction in *episcope. (The Niagara Report,* para 91.*)*

d. It should become the unfailing practice that only bishops or suffragan bishops should preside at all ordinations of clergy in their respective regions (synods, dioceses, churches, districts). This is consistent with much current practice in Lutheran Churches; and it is upheld in principle by the fact that Lutheran bishops or those who exercise episcope in Lutheran Churches must now authorise all ordinations at which they do not themselves preside. *(The Niagara Report,* para 92.)

Anglican Churches can make the following changes in current practice, as follows:

a. Anglican Churches should make the necessary canonical revisions so that they can acknowledge and recognise the full authenticity of the existing ministries of Lutheran Churches. We believe that the basis for such action lies in the recognition that 'the apostolic succession in the episcopal office does not consist primarily in an unbroken chain of those ordaining to those ordained, but in a succession in the presiding ministry of a church, which stands in the continuity of apostolic faith'. Anglican Churches are here being asked for a major canonical revision in ordering their relationships to those Lutheran Churches which have bishops who are not in the historic episcopate and to those whose chief ministers exercising *episcope* are not called bishops. We believe that Anglicans are free to do this both by the grace and power of the Holy Spirit and because such action does not mean surrender of the gift of the historic episcopate. 'Full communion', the consequence of such acknowledgement and recognition, does not mean

the organisational merger of Anglican and Lutheran Churches. Therefore Anglican Churches would continue to consecrate their own bishops and ordain their own clergy according to the ordinals now in use. (*The Niagara Report,* para 94.)

b. Anglican Churches and bishops should establish and welcome structures for collegial and periodic review with the purpose of evaluating and improving the bishop's ministry. (*The Niagara Report*, para 95.)

c. Anglican Churches should regularly invite Lutheran bishops to participate in the laying on of hands at the consecration and installation of Anglican bishops. Such participation must be a symbol for mandatory mutual consultation and real interaction in *episcope. (The Niagara Report,* para 96).

This report was approved in its present form
by the Interim Commission
at its meeting in Harare 8-12 March 1999.

ANGLICAN-LUTHERAN CONTINUING COMMITTEE

10-12 JUNE, 1994

UNIVERSITY OF ZIMBABWE

1. ANGLICAN-LUTHERAN CONTINUING OBJECTIVES

1.1 To identify the major issues of concern to us as Africans.

1.2 To develop and assert a noticable African identity, especially in the international front.

1.3 To continue with the dialogue and therefore enhance practical steps to fuller communion between Anglicans and Lutherans in Africa.

1.4 To follow up on the Kempton Park Report/Consultation.

2. MAJOR ISSUES OF CONCERN

Liberation

2.1 The question of liberation - socially, economically, historically - is an urgent and pressing one.

The need is to identify ways on how we could possibly go about liberating ourselves and others so that our two families may genuinely come to accept each other.

2.2 Fuller A-L Communion

Developing strategies for fuller communion and unity will be a process which will need time, dialogue and planning.

2.3 Communication Links

In order to develop a more meaningful relationship, good and regular communication links are vital. The sharing of information through newsletters, distributing reports, meeting nationally and regionally etc, should be encouraged. It was stressed that we needed to find ways to get local parishes/parishioners to receive information of A-L deliberations.

2.4 Vital African Issues

Several concerns need to be studied, addressed and an African theological perspective development.

The issues of - power
- tribalism
- justice

- the relationship between the Gospel and the African culture and religion.
- inclusive ministries especially women issues
- A-L disciplinary procedures

2.5 Diakonia

The African consultation needs to grapple with the whole understanding of "Diakonia" within our context. In this regard particular emphasis on :

2.5.1 An African-Historico survey

2.5.2 Structures and possibilities of what Diakonia might and should be (ie. a possible redescription).

2.6 African A-L Identity

We need to ensure an AAL Identity especially at international level.

3. **REGIONAL REPORTS**

Progress reports on Anglican-Lutheran relations were received from:

- South Africa
- Namibia
- Tanzania
- Zambia
- Zimbabwe

3.1 Concern was expressed in the following areas:

3.1.1 Local parishes/congregations did not seem to be aware of, involved in, or encouraged to participate in the A-L Dialogue by many church leaders.

3.1.2 Since this dialogue is a directive from both the Lambeth Conference and the Lutheran World Federation, Church leadership are urged to seriously work on activating recommendations from the A-L Dialogue and reports of the Consultations.

3.1.3 That growth in A-L relations be an item on the agenda of provincial synods (Anglican) and Church assemblies /Synods (Lutheran).

3.2 However, the meeting was encouraged to hear that:

3.2.1 There were instances where local people were worshipping together on special community occasions.

3.2.2 That some countries had had national A-L Consultations eg. Zimbabwe.

3.2.3 That there were Bishops who were actively supporting A-L Dialogue.

3.2.4 That in some countries A-L Dialogue was a priority on the Church Agenda.

4. **INTERNATIONAL HAPPENINGS**

The meeting was informed that:

4.1 Dr Ambrose Moyo had been appointed The Lutheran World Federation Co-Chair of ALIC, replacing the late Bishop Kolowa.

4.2 A meeting had been held in Geneva by Anglican and Lutheran representation to discuss Diakonia, and they resolved to have a bigger meeting in 1995.

5. **KEMPTON PARK REPORT : 4 - 9/02/93**

This document was carefully studied. Several issues emerged as needing address by an all African consultation. (See Major Issue : No. 2 and Recommendations No. 6)

6. **RECOMMENDATIONS**

6.1 That an all African A-L Consultation be held before the ALIC Consultation on the Diaconate.

6.1.1 Since time is needed to plan for this consultation, Geneva and London will be requested to possibly shift the proposed Diakonia discussion to a slightly later date.

6.1.2 The proposed date for Africa consultation is 22 - 27 June, 1995. (ie. arrival 22nd and departure 27th June).

6.1.3 Tentative Venue: Nairobi, Kenya, since Nairobi is viable in terms of accessibility.

6.1.4 The consultation would be for +/- 40 people, including members of the Continuing Committee.

6.1.5 The purpose of the proposed Consultation would be to address the following African concerns:

6.1.5.1 "Liberation and Power."
Proposed Speaker: Prof Maimela
Response: Prof Denise Ackermann

6.1.5.2 "Diakonia"
Proposed speaker: Dr Ambrose Moyo/Dr Buthelezi

6.1.5.3 "African Culture & Religion and the Gospel/African Identity."
Proposed Speaker: Prof J S Pobee

6.1.5.4 "Inclusive Ministries especially Women Issues."
Proposed speakers: Ms Florence Phiri/Ms Zigomo

6.1.6 A-L/Participants were suggested from different African countries. These include:

6.1.6.1 Lutherans

- Anna Mqwira (Tanzania)
- Bishop Ndigera (Tanzania)
- Dr Peri (Madagascar)
- Helena (Madagascar)
- Bishop Windibiziri (Nigeria)
- Prof Maimela (South Africa)
- Bishop Robinson (Botswana)
- Mrs Rev Chiropafadzo Moyo (Zimbabwe)
- Ms Vimbai Shumba (Zimbabwe)
- Dr Paul Isaac (Namibia)

6.1.6.2 Geneva would be asked to suggest possible participants from:

- Ethiopia (Male)
- Nigeria (Female)
- Zambia (Male - Ms Phiri and Geneva to consult)
- Cameroon (Male)

6.1.6.3 Anglicans

- Josephine Ndabagoya (Tanzania)
- Rev John Simalenga (Tanzania)
- Nangula Katindi (Namibia)
- Bishop Petro Ilukilwa (Namibia)
- Bishop Njue (Kenya)
- Bishop Clement Shawa (Zambia)
- Bishop Theo Naledi (Zimbabwe)
- Ms Lydia Zigomo (Zimbabwe)

6.1.6.4 London would be asked to suggest possible participants from:

- Nigeria (A Bishop)
- Ghana (Male)
- Cameroon (Female)
- Kenya (Female)
- Liberia (Female)

- Madagascar (Male- Bishop Mwaigoga to consult)
- Malawi (Male)
- Botswana (Rev Dr Canon Bakare and Ms Phiri to consult Archb. Walter Makhulu)

6.1.6.5 London and Geneva would be requested to facilitate communication.

6.2 Geneva and London would be asked to introduce the African ALCC and the co-ordinating office in Harare to the Archbishops, President Bishops, Bishops in both the communions in Africa.

6.3 An African Anglican - Lutheran Sunday should be proposed for joint services where it is possible. Where there is no neighbouring A or L church, special prayers be encouraged in both churches.

6.4 We recommend that church leadership encourage A-L initiatives being taken by women, youths, guilds etc. and/or initiate them where this is not happening.

6.5 We recommend that youth departments be encouraged to liaise and plan joint conferences together. Such interaction could possibly deepen A-L Dialogue.

6.6 We highly recommend an all African A-L Bishops Conference/Consultation.

6.7 We recommend that A-L communication be improved by the exchange of reports, newsletters etc.

6.8 We recommend that Archbishops be asked to name one Bishop to be the link person for A-L Dialogue, and that this name be communicated to the A-L Co-ordinators in Harare.

6.9 Geneva and London be asked to encourage Archbishops, Presiding Bishops and Bishops to hold national A-L Consultations. We appeal that the reports of these consultations be forwarded to the co-ordinators of the AALCC in Harare.

Anglican - Lutheran continuing Committee (A.L.C.C.)

Second Anglican-Lutheran Consultation in Africa
Johannesburg, South Africa
4 - 9 February 1993

1. We met in Johannesburg at the Kempton Park Conference Center from 4 - 9 February 1993, for the second Consultation on Ecclesiology, under the sponsorship of the Anglican Consultative Council and the Lutheran World Federation. We were thankful that this consultation could be held in South Africa, a fact which only a few years ago would not have been possible. We hope that the fellowship we experienced during these days and the outcome of this consultation will strengthen the Anglican and Lutheran churches in their ongoing struggle for justice and peace in South Africa. Forty participants (ten women and thirty men) have attended this consultation including members of the Anglican-Lutheran International Commission (ALIC). The following countries were represented: Canada, England, Germany, India, Kenya, Madagascar, Malaysia, Namibia, South Africa, Swaziland, Sweden, Tanzania, the United States of America, Zambia and Zimbabwe. The Consultation, which aims at bringing Lutherans and Anglicans in Africa closer together, is one of ALIC's projects. ALIC was commissioned to monitor and promote Anglican-Lutheran relations throughout the world. Although we have met as Anglicans and Lutherans, our vision for unity extends to the wider Christian community in obedience to Christ's prayer "to be one" (Jn 17:20-24; see also Eph 2:15-21; 4:1-6).

2. The goal for our quest for unity is full communion. As formulated by the report of the Anglican-Lutheran Joint Working Group meeting in Cold Ash, England in 1983, "full communion," means that "members of one body may receive the sacraments of the other;" that bishops from each church participate in consecrations of bishops from the other church, "thus acknowledging the duty of mutual care and concern;" that clergy from each church "may exercise liturgical functions in a congregation of the other;" and that there be organs of consultation "to express and strengthen the fellowship and enable common witness, life and service" (paras. 24-34).

With Lutheran-Anglican unity as our central concern, our discussions have been based on the belief that mutual recognition of baptism, eucharist and ministry and a common confession of faith, as well as the beginning of shared worship and mission, are vital for bringing us into such full communion. Yet, we realize that our concern for unity must be matched by a call for repentance and renewal. The unity we seek will be made manifest only when all members may freely join in the life and mission of the church (*Niagara Report*, 15).

3. We affirm the basic ecclesiology as set out in the *Harare Report* (para. 8) and the *Niagara Report* (para. 11) and have sought throughout our discussions to address the needs of the church as the people of God rooted in the African context. This context is characterized among others by rapidly changing societies, urbanization, poverty, AIDS, wars, an increasing refugee population and the struggle for democracy. In these circumstances the church of Christ is called to unite in prophetic witness and to define its task in terms of mission.

The general theme of "finding one another" which emerged from the *Harare Report* (paras. 6-7) has been spelt out in the ecclesiological notion of "partnership," deepened by that of "communion." Partnership in the gospel expresses God's work in us (Phil 1:3-5) and is essential to our communion in Christ. Partnership within communion assumes and accepts our differences as complementary in the body of Christ, while calling us to walk together as the people of God. As an expression of our communion in Christ, partnership is neither exploitative nor oppressive. In this consultation partnership refers particularly to relations between Lutherans and Anglicans, women and men, young and old, clergy and laity. We have realized that the journey towards such partnership within our communion in Christ is punctuated by many barriers, some of which have deep roots in our socialization and upbringing as well as in our structures.

4. Our discussion has aimed to build on the ground work laid in the Harare consultation. The Johannesburg consultation has centered around four areas of concern. These have been discussed in greater depth and their practical application has been examined in the lives of our respective churches. The four areas are:

a. Christ's mission to all in the African context;
b. the partnership of women and men in the church;
c. African patterns for leadership and their implications for church leadership and structures;
d. Anglican-Lutheran constitutional relations in terms of a case study from Namibia.

Our deliberations included plenary presentations and group discussions. These discussions have given rise to the commitments outlined in the following paragraphs. We, the participants in the consultation, agreed both to commit ourselves to action and to urge our churches to engage the following issues as integral to their search for unity in the body of Christ.

5. *A commitment to addressing the issue of power and the exercise of authority within the church and society.* Experience indicates that all constructive exercises of power require a system of checks and balances to prevent decline into arbitrariness. This bears directly upon Anglican-Lutheran dialogue in Africa in as much as, firstly, Anglicans and Lutherans are challenged to abandon denominational rivalry. Secondly, the episcopal office which Lutherans and Anglicans share must become a structure which promotes the liberation of the marginalized and inclusiveness within the church and wider society. Thirdly, it is admitted that Apartheid, dictatorships, corruption and the oppression of women are problems urgently requiring attention in our societies. It is our conviction that the theology, spirituality and practice of how human power and authority is conceived and exercised, lie at the heart of many of the challenges to African Christianity today (*Niagara Report*, 109).

6. *A commitment to actions for justice in our societies.* Such a commitment is both a demand of the gospel and fundamental to the church's mission. By undertaking joint actions for justice on issues such as land reform and restitution, mismanagement and lack of accountability, illiteracy and poverty, voting rights and conditions of employment, our churches can present a united witness and speak with a prophetic voice. By actively seeking justice, our churches can stand for reconciliation between God and the people and also between human beings and thus present a vision of the reign of God to the whole Christian community. A further commitment by the churches is required to educate our own members in regard to the inviolable worth and dignity of all people, indeed, of all creation.

7. *A commitment to deepen our understanding of the relationship between the gospel and African culture and religion.* The challenge for African Christians is how to root Christianity authentically in African culture and religion, and how to let the Christian gospel challenge and transform African tradition. This is an area which requires further attention and study. We should be encouraged to plan and look ahead rather than looking back and lamenting past traditions.

8. *A commitment to exploring new structures and styles of leadership.* The early church had the confidence to produce its own culture and did not merely conform to the cultural patterns of the first and second centuries. New styles and structures must accommodate both local and universal dimensions, must serve the unity of the church, must be ecumenically responsible and must be patterned on the example set for us by the servanthood and vulnerability of Jesus. With these leads the church can develop a leadership of its own based in the wider culture. The church in Africa can be informed both by the gospel and our traditions (*Niagara Report*, 42-48).

9. *A commitment to the mutually affirming partnership of women and men in the communion of the church.* The place of women and men in the body of Christ is an issue of justice, an issue of ecclesiology, an issue of the nature of ministry and a touchstone against which to measure the authenticity of the church's witness to the world. The issues raised by women are issues concerning the church's holiness and wholeness. Women's experiences of pain and hurt and the imbalance of the relationships between women and men, permeate every aspect of the life of the church and the witness to the inner disunity of the church. In addressing issues of inner disunity the church will be enabled to approach unity in a new way (*Harare Report*, 7 and 15; "Implications of the Gospel," *Lutheran-Episcopal Dialogue III*, USA, 1988, 57-62).

10. *A commitment to an inclusive ministry in the church.* Baptism is the foundation of all the church's ministries. Through baptism, all are called to the royal priesthood (1 Pet 2:5 and 9). Participation in God's ministry is a gift from the Holy Spirit to all (1 Cor 12). This gift is freely given to all God's people, women and men, young and old, laity and clergy. It is the task of the church to recognize, nurture, affirm and utilize the gifts of all the members. Ordination of women to the priesthood/pastorate and episcopate must continue to be a priority on the agenda of Anglicans and Lutherans in Africa. Those churches who have already decided to ordain women must continue educating congregations and male clergy to receive the ordained ministry of women joyfully as a sign of the gifts of the Holy Spirit and the coming of the reign of God (Acts 2:17-18).

11. *A commitment to break the silence in the face of women's pain and suffering.* The silence of the church in the face of women's pain and suffering is a moral issue and questions the credibility of the church as a healing and reconciling community. Such silence is realized in the trivializing, ignoring or generalizing issues raised by women, such as sexual violence like rape, wife battering, harassment, incest and child molestation. These issues need to be taken up by the church in its teaching, preaching and pastoral care. This task must be undertaken by men and women together as a witness to the body of Christ.

12. *A commitment to a relevant and vibrant spirituality for the people of God in Africa.* In East Africa, churches have been drawn closer together by sharing common liturgical resources which have gradually been incorporated into official liturgies. Texts, songs, hymns, rites, and dress can all be shared. These means of growing-

together could be of benefit in other parts of the continent, since ways of worship are very formative of the beliefs and attitudes of the members of the local congregation. We shall be drawn closer together the more deeply we are rooted in the life of the triune God (1 Jn 1:3) and the more our spiritual lives are nurtured by word, sacrament and prayer. In turn, this will enhance the quality of the witness and service that God enables us to render. In order to answer to the need for an authentic African spirituality, our liturgies will have to be contextualized. Joint sponsoring of rallies, such as those undertaken in Tanzania, Bible studies, retreats and prayer workshops, should be embarked on.

13. *A commitment to eucharistic hospitality.* Anglicans and Lutherans should recommend to the appropriate authorities of their churches that they adopt and publicize an official policy that those who are qualified as communicant members of one church are welcome to receive Holy Communion in the other.

14. *A commitment to joint projects.* A significant part of what brings Anglicans and Lutherans together are the demands made on us by the urgent tasks, problems and needs in our context. Our response may not so much be what we have to contribute to each other, but rather what common contribution we can make to the challenges of Africa. At the consultation we heard of a number of jointly planned projects, for example, joint theological education in Zimbabwe, AIDS education in Tanzania, and plans for a youth center in Namibia. Such joint projects are vital in bringing people together and are a witness to the mission of the church.

15. *Practical suggestions*

15.1. The Niagara, the Harare and the Johannesburg reports need to be received and grappled with at grassroots level. This involves the designing of strategies which would ensure the translation of the material into accessible languages, as well as facilitating their use.

15.2. The churches should be asked to consider the Niagara process in regard to the historic episcopate (*Niagara Report*, 81-98, and for historical development see 41-59).

15.3. Mutual participation in the consecration of bishops already happens in several of our countries, and this practice should be encouraged. Common episcopal structures are of symbolic and practical importance and are vehicles for Christian unity.

15.4. Anglican-Lutheran dialogue is not recognized as a priority in many of our countries. To a large degree, this is understandable when there are other pressing needs. Nevertheless, unity is not a dispensable concern. It is a mark of the church and not simply an additional item on the agenda of the churches.

In the discussions it became apparent that, for example, Anglican-Lutheran dialogue in the Republic of South Africa is not yet a priority owing to other more pressing issues of a society in transformation. This has implications for the other members of the Church of the Province of Southern Africa (CPSA). In Namibia, however, Anglican-Lutheran relationships are moving towards constitutional agreements but cannot proceed beyond a certain point as Namibia is a diocese of the CPSA. Thus the diocese of Namibia is encouraged to make representation to the appropriate authorities of the CPSA to gain approval for proceeding with the developing of Anglican-Lutheran relations within the guidelines locally agreed upon. Further, the CPSA is encouraged to take up the cause of Anglican-Lutheran dialogue in all seriousness.

15.5. The basis for the church and its unity lies in baptism. Early communion, that is communion before confirmation, is an issue which is currently being discussed in both the Lutheran and Anglican contexts. We urge discussions to be continued.

15.6. Lutherans should reconsider their traditional resistance to a shared and normative liturgy or polity. This resistance has been based in the conviction that agreement in the teaching of the gospel and in the evangelical administration of the sacraments is sufficient for the true unity of the church (Augsburg Confession 7). While a common liturgy or polity is not strictly essential to the unity of the church, they may be highly useful and even normative in the sense of normal and standard. The diversity of Lutheran liturgies and polities can be a problem for Lutheran unity and for Anglican-Lutheran relations. But it would be wrong to suggest that Lutherans first get their house in order before turning to Anglican-Lutheran dialogue. Lutherans need to work on their own unity as part of the dialogue with Anglicans.

15.7. Anglican-Lutheran relations would be enhanced if the promise required of godparents during baptism was simply to bring up children "in the essentials of the Christian faith." This would enable the interchangeability of Lutheran and Anglican godparents.

15.8. Regarding the place where the marriage of an Anglican to a Lutheran is solemnized, the joint decision of the couple should be respected by both churches.

15.9. Where a close relationship between an Anglican and a Lutheran parish exists, it may be both good stewardship and highly desirable to give fuller attention to the shared use and/or ownership of church property. Anglicans and Lutherans could have common guidelines on good legal and financial practice.

15.10. Anglicans and Lutherans require consultation for the purpose of mutual respect in matters of church discipline.

15.11. Where Anglican-Lutheran cooperation is judged to be a priority, the necessary funds to sustain and coordinate these activities need to be budgeted and seen as integral to the church's mission.

15.12. An African-initiated study of the relationship between gospel and culture would be helpful for the self-understanding of the church.

16. *Future plans.* To continue Anglican-Lutheran dialogue and foster steps towards full communion in Africa, two coordinators and a small continuation committee of four other persons have been identified. Our churches are asked to support this initiative, and the Anglican Consultative Council and the Lutheran World Federation to contribute to the necessary funding (see Appendix).

17. *Conclusion.* We have wrestled with matters essential to the Christian quest for unity - a quest which we pursue on behalf of all humanity. As an eschatological community, the church is called to anticipate the community of all humanity promised at the end of history. Since Jesus is risen, Christianity has been given a vision, a vision of victory over the powers of death, a vision of what will be when the reign of God comes in fullness. Hence Christians are called to envision and to anticipate. Anglicans and Lutherans can foresee a common future and help to bring it about on the continent of Africa.

09. February 1993

Anglican-Lutheran Consultation on Ecclesiology
Harare, Zimbabwe, 3-7 February 1992

R E P O R T

I. Minutes

The Anglican-Lutheran Consultation on Ecclesiology met at the Kentucky Airport Hotel in Harare, Zimbabwe, from 3-7 February 1992. The consultation was sponsored jointly by the Anglican Consultative Council and the Lutheran World Federation. It is part of the program of the Anglican Lutheran International Commission. ALIC's concept had been tested with African Lutheran church leaders attending the LWF Assembly in 1990 and, later that year, with African Anglican church leaders attending ACC-8. The design for the Consultation was developed by a planning committee which met in Windhoek, Namibia in 1991. Arrangements in Harare had been carried out by Mr. Yohannes Irenna.

Church leaders and theologians from the southern and eastern parts of the African subcontinent were invited, mostly from areas were Anglicans and Lutherans live together in significant numbers. Botswana, Kenya, Madagascar, Namibia, Tanzania, South Africa, Zambia and Zimbabwe were represented. A participants list is the final section of this report.

Sharing the chair at the plenary sessions were Lutheran Bishop Sebastian Kolowa (Tanzania) and Anglican Archdeacon N. S. Hamupembe (Namibia). Kolowa co-chairs ALIC; Hamupembe had been a member of the Windhoek planning group. ALIC co-chair Bishop David Tustin (Grimsby, England) attended as an observer/consultant. Staff work was the responsibility of the Rev. Dr. Donald Anderson (ACC) and the Rev. Dr. Eugene Brand (LWF) assisted by Ms. Vanessa Wilde and Ms. Judie Mwarabu. Much of the work was done in geographically defined groups.

Common worship was an important part of the consultation. Anglican Bishop Hatendi (Harare) presided at the opening Eucharist in his cathedral; Lutheran Bishop Kolowa (Tanzania) preached. Newly elected Bishop Siphuma (Bulawayo, Zimbabwe) presided at the closing Eucharist assisted by his deputy, the Rev. Dr. Ambrose Moyo; Anglican Bishop Mwaigoga (Southwest Tanganyika) preached. Each day of the consultation began with a joint service of Morning Prayer followed by group Bible study; each day ended with Evening Prayer.

After an initial round of introductions and sharing of information in plenary session, four geographical groups were formed to further and deepen the general discussion.

The Rev. Dr. Ambrose Moyo and the Rev. Dr. John Pobee were appointed to the drafting committee. Their first report to the consultation was a distillation into four chief issues of the group reports and the

discussion which had preceded them. This document was discussed in groups, and a second draft was made during discussion of the group reports. These four issues guided the rest of the discussion along with Sections IV and V of the **Niagara Report on Episcope** (1987). The four issues are Part II of this report.

To keep the African discussion anchored in the larger context of global Anglican-Lutheran discussions, a paper was presented by Dr. Michael Root of the Institute for Ecumenical Research, Strasbourg: "Present Anglican-Lutheran Relations Around the World." Root is Lutheran consultant to ALIC. After surveying various regional developments, Root presented an analysis of the argument of the **Niagara Report**, an argument central to most of the regional discussions. Root's paper is an appendix to this report.

In two final sessions, the consultation examined the proposal of the Drafting Committee and suggested modifications. The final draft is Part III of this report. The report is to be submitted to ALIC and to be made public by the ACC and LWF.

A second African consultation is planned for February 1993 at a venue yet to be determined. It will include members of ALIC who are scheduled to meet a few days before the consultation is convened. In the meantime the Harare participants pledged themselves to begin dealing intentionally with Anglican-Lutheran relations in their various countries. A basic ingredient in this process, it was urged, is the analysis of local constitutions/canon law to discover what is presently possible and what needs to be changed in order to permit fuller relationships.

Donald Anderson
Eugene Brand

II. Issue Paper

What are the implications for Anglican-Lutheran relations of the following:

1. Christ's mission in the power of the Spirit

   What is it for?

   For whom is it?

   How can it be expressed in its fullness in the midst of the pressing reality: poverty, oppression, racism, sexism, the worldwide crisis of AIDS?

2. God's people in Africa

How do we realize the character and potential of the whole people of God, women and men in the communion of the church, for mission, for ministry, for mutual care and nurture?

3. The Church

What shape and structure is necessary to serve and engage in God's mission effectively and appropriately?

How can we together creatively critique the church as it is, in the light of the present complications of the missionary and colonial past, as well as in the light of the interdependence that belongs to communion, in order to renew the church?

4. Spirituality (Christian discipleship through worship and through our lives as a living sacrifice)

What spirituality must shape our lives as God's people?

Can we together reshape education, particularly theological education, to renew our formation?

III. Consultation Statement

1. We, participants of the Anglican-Lutheran Consultation, held at Kentucky Hotel, Harare, Zimbabwe, 3-7 February, 1992, send most hearty greetings to the Anglican Consultative Council (ACC) and the Lutheran World Federation (LWF) as well as our respective churches. We have grown in our knowledge of one another through this encounter.

2. We assembled at the invitation of the ACC and LWF, at the behest of the Anglican-Lutheran International Commission, to search together for ways by which we may make real the communion that is rooted in the triune God and consequently, expressed in the body of Christ. We were 26 persons, together with three consultants and four staff. We were 14 Anglicans and 19 Lutherans. We were women (6) and men (27) and wish to do better in regard to the number of women participants. We were mostly from Africa: Botswana, Ethiopia, Ghana, Kenya, Madagascar, Namibia, Republic of South Africa, Tanzania, Zambia and Zimbabwe. There were brothers and sisters from Canada, England and the United States of America. We worshipped together; we shared the Eucharist together; we ate and drank together; we studied the Word of God together; we engaged one another in discussion. In so doing, we became more conscious of our common humanity and our oneness in the faith founded on the triune God, and that in spite of the past toleration of our division (Niagara Report 76).

3. We met as Anglicans and Lutherans in the larger framework of ecumenical discussion. We met because our origins are not unrelated and also because of the already existing close relations between our two Communions.

4. We sought to clarify the communion existing between our two confessional bodies in the context of Africa, a continent which is proverbially spiritual, religious and communitarian in its understanding of reality and which enjoys a vibrant Christian life, a continent on which Christians carry out their mission in the midst of religious, cultural, and ethnic pluralism as well as painful realities of dehumanizing poverty, oppression, violence, racism and corruption; a continent on which sexism is evident in church as in state; a continent in which fullness of life is threatened by diseases, especially by AIDS. We sought to give meaning to our faith in the light of the foregoing challenges. In short, the issues of the communion between Anglicans and Lutherans are to be located in the context of the credible mission of the church in Africa, particularly as it pursues a ministry of reconciliation.

5. We did not start from scratch. We endeavored to take on board the insights of ecumenical discussions world-wide, but in particular The Niagara Report: Report of the Anglican-Lutheran Consultation on Episcope 1987 (1988). We urge our churches to study the report and consider those steps needed to bring the churches into full communion. We urge action to be taken by our respective churches on:

> Application to Anglicans and Lutherans (paragraphs 81-110), The Practical Steps (paragraphs 111-116).

We ask ACC and LWF to draw the attention of their respective constituencies to these paragraphs and to monitor the progress thereof.

6. We became more aware of the differing relationships between our two communions due to the earlier mission principle and practice of comity and consequent tribal or regional churches and the absence of real exposure to one another. We urge our respective churches to do everything in their power to rediscover one another in the one communion of the church.

7. With shame we confess that while we affirm with Paul the Apostle that "as many of you as were baptized into Christ have clothed yourselves with Christ, there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all of you are one in Christ Jesus" (Gal. 3:27-28), yet we have been particularly remiss in our treatment of women in varying ways. We call our churches to repentance and to ensure that women's contributions are properly appropriated. For the issue is not first and foremost the ordination of women, but rather the understanding of the church as communion which allows for the development and participation of all. It demands that we recognize the abilities of women, exercised in partnership with men: that is that we develop and utilize the gifts of all members, and allow for mutual unfolding of talents in community.

8. We affirmed the Una Sancta (the One Holy, Catholic and Apostolic Church), the basic ecclesiology of communion rooted in the triune God and with one another, the church as the body of Christ making present Christ in the world, and the church as the people of God. We urge our churches to leave no stone unturned to translate these theological affirmations into concrete realities, e.g., the worship that mediates the mystery of God, diaconal responsibilities that mediate Christ to the world, sharing of charismata in the one body, mediating God's reconciling power which brings forth conviction, confession and forgiveness.

9. The ecclesiology demands a search for authentic African ecclesial structures that not only foster the church's mission (Niagara 41ff), but also make for properly constituted authority for pastoral leadership, coordination and oversight (Niagara 20), coupled with mutual responsibility, accountability and transparency at all levels. We urge our churches to continue the study of issues relating to use and abuse of power and authority in the church, and the duration of tenure of office of bishops. The development of an authentic African ecclesiology, however, must be done in the context of the universal church.

10. We have heard anew Ephesians 4:1-6 "to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all." We urged ourselves and do urge our churches to make "every effort to maintain the unity of Spirit in the bond of peace," especially between our two communions.

11. We pledge ourselves and urge our churches to a renewed sense of and commitment to mission which is inextricably integrated with the ecumenical vision by which we affirm, in word and deed, the sovereign rule of "God Almighty, Maker of Heaven and Earth," in whom all things in heaven and things on earth and things under the earth may be summed up (Eph. 1:10; Phil. 2:6-11).

12. We have become more aware that our mission and ecumenism must be undergirded by spirituality, the sense of mystery, "... the Beyond in the midst of life" (Bonhoeffer). This calls us to openness and adventure. We urge Christian discipleship nurtured in the Word of God, expressed in community as well as individual devotional life and in a spirit of inclusiveness.

13. We endeavor to work to eradicate "all our differences (that) serve as the focal point for mutual fears and suspicions, prejudices and distorted perceptions" (Niagara 4).

14. Our consultation has demonstrated that the search for unity is a process which is not without pain and struggle. We rejoice, however, that there are several and varied signs of cooperation between our two communions. But we urge deepening of the cooperation, particularly through reflection on the significance of the points of cooperation.

15. We urge our Communions to study jointly the subject of the community of women and men in the church in Africa, locating it in the context of human sexuality. We call on the ACC and LWF to facilitate such endeavors.

16. We urge our two Communions to explore such structures of ecumenical formation as will foster fuller communion.

17. We urge theological institutions to see it as a matter of urgency to foster the ecumenical task of the churches in respect of ecclesiological unity, unity in mission, and joint social action.

18. We consider it a privilege to be part of a world-wide process which shares in Christ's work that looks forward to the day when all peoples, all tongues, all races will give glory and honor and thanks to the One who is seated on the throne, who lives forever and to cast our crowns before the throne and sing:

> Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever. Amen.
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> (Rev. 7:12)

7 February 1992

IV. Participants

	Anglicans	Lutherans
Botswana:		Bishop Philip Robinson
Kenya:	Bishop Moses Njue	
Madagascar:	Bishop Rémi Rabenirina	(Mme) Rakotoarivao
Namibia:	Archdeacon N.S. Hamupembe The Rev. James Gaya	Bishop Kleopas Dumeni Bishop Hendrik Frederik
Tanzania:	The Rev. Dr. E. Kandusi (Bishop Charles Mwaigoga)	Dr. Leonidas Kalugila The Rev. Gabriel Kimirei (Bishop Sebastian Kolowa) Bishop O. Mzena Ndegilla Ms. Anna Mghwira

South Africa:	The Rev. Prof. J. A. Draper Dr. Denise Ackermann	Bishop Manas Buthelezi Bishop Nils Rohwer Maloago
Zambia:	Ms. Florence Fares Phiri	
Zimbabwe:	The Rev. Sebastian Bakare	The Rev. Dr. Ambrose Moyo Bishop D. E. Siphuma
Consultants:	The Rev. Prof. John Pobee Bishop David Tustin AC/E	Dr. Musimbi Kanyoro Prof. Michael Root ALC
Staff:	The Rev. Dr. Donald Anderson Ms. Vanessa Wilde	The Rev. Dr. Eugene Brand Mr. Yohannes Irenna Ms. Judie Mwarabu
Observer:		The Rev. Dr. F. K. Gambiza